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THE AMERICAN
SUNDAY SCHOOL UNION.

ITS ORIGIN, HISTORY AND WORK.

WITH A BRIEF VIEW OF SOME OF THE RESULTS
SECURED.

CHICAGO:
BROWN, PETTIBONE & Co., PRINTERS.
1888.

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C. H. McCormick,	L. McWilliams,	Samuel Merrill,
Marvin Hughitt,	G. B. Shaw,	Thomas Officer,
Levi Z. Leiter,	John Crerar,	N. P. Dodge,
Robert Scott,	David Fales,	H. Scott Howell,
Mark Ayers,	F. E. Hinckley,	J. C. Broeksmit,
R. E. Jenkins,	B. F. Norris,	James B. Hartwell,
S. M. Moore,	Henry Phelps,	George W. E. Doney,
I. K. Hamilton,	P. G. Gillette,	D. R. Noyes,
Norman Williams,	John P. Manny,	Thomas Cochran, Jr.,
Henry Field,	Geo. Churchill,	Robert P. Lewis,
A. B. Mead,	D. A. Knowlton,	D. C. Bell,
John H. Ferry,	Jas. T. Rogers,	Henry Plant.
J. H. Hollister, M.D.		

E. P. Goodwin, - - - Pastor First Cong'l Church, Chicago.
 David R. Breed, Pastor Church of the Covenant (Pres.), Chicago.
 Arthur Little, - - - Pastor N. E. Congreg'l Church, Chicago.
 P. S. Henson, - - - Pastor First Baptist Church, Chicago.
 John H. Barrows, - Pastor First Presbyt'n Church, Chicago.
 Charles Edward Cheney, - Bishop Reformed Episcopal Church.
 J. L. Withrow, - - - Pastor Third Presbyt'n Church, Chicago.
 Simon J. McPherson, Pastor Second Presbyt'n Church, Chicago.
 Charles F. Goss, - - - Pastor Chicago Ave. Church, Chicago.
 F. W. Gunsaulus, Pastor Plymouth Congreg'l Church, Chicago.
 Willis G. Craig, - Prof. McCormick Theo. Seminary, Chicago.
 T. P. Prudden, - - - Pastor Leavitt St. Cong'l Church, Chicago.
 E. F. Williams, - - - Pastor South Cong'l Church, Chicago.
 Samuel Fallows, Rector St. Paul's Ref. Epis'l Church, Chicago.
 E. P. Woodbury, Pastor Second Cong'l Church, Rockford, Ill.
 Albert Bushnell, - - - Pastor Cong'l Church, Geneseo, Ill.
 H. D. Jenkins, - - - Pastor First Presbyt'n Church, Freeport, Ill.
 Newell D. Hillis, - Pastor First Presbyt'n Church, Peoria, Ill.
 C. O. Brown, - - - Pastor First Cong'l Church, Dubuque, Ia.
 H. E. Butler, - - - Pastor First Cong'l Church, Jacksonville, Ill.
 S. M. Morton, Pastor Westminster Presb'n Ch., Jacksonville, Ill.

And many others.

ORIGIN AND PROGRESS.

BY WM. H. LEVERING, LAFAYETTE, IND.

The American Sunday School Union was organized in the year 1824. To give a more complete and comprehensive history of its origin, let us review the work and influences which induced the movement. On December 19, 1790, a meeting was held in the city of Philadelphia, by a few pious men, among them Rt. Rev. Wm. White, D.D., Benjamin Rush, M.D., Matthew Carey, Thomas P. Cope, and others of like prominence,—“for the purpose of taking into consideration the establishment of Sunday Schools in this city.” The meeting adjourned to the 26th of the same month, when a constitution for a society was adopted; and on January 11, 1791, officers were elected, and the organization perfected. It was called the “Society for the Institution and Support of First-day or Sunday Schools in the city of Philadelphia.” The society was composed of different denominations of Christians. Bishop White, of the Protestant Episcopal Church, was the first president. By an act of incorporation issued in 1797, it was named “First-day or Sunday School Society of Philadelphia.” By published reports of its proceedings in 1810, 1816 and 1826, commendable progress was shown. *This was*

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the first Sunday School society organized in this country for missionary work. In attestation of its founders, it may not be inappropriate to say here, that, in December, 1791, the Society presented a memorial to the Legislature of Pennsylvania, praying for the establishment of secular *free schools*, and setting forth: "That the proper education of youth is a subject of the first importance, particularly in free countries, as the surest preservation of the virtue, liberty and happiness of the people ; that the happy effects which have resulted from Sunday Schools established in this city, by affording the means of education to members who would be otherwise debarred therefrom, have furnished the strongest evidence that schools established at the public expense are the most effectual means of diffusing the blessings of illumination among the mass of the people."

The beneficent influence of this society induced the organization of others. "The New York Sunday School Union" was organized February 26, 1816, having germinated from a seed-thought obtained from the aforesaid society. Mr. Eleazer Lord, having spent the most of the year 1815 in Philadelphia, took pains to become familiar with their plans and work ; and upon returning to New York called the attention of the churches to the subject ; resulting in organization. To this New York society more than to any other, it is said, we are indebted for the promulgation of the wide-spread union principle, since the first suggestion of a national Sunday School Union came from this society.

On May 13, 1817, the "Philadelphia Sunday and Adult School Union" was considered in a meeting wherein they "*Resolved*, unanimously, That it is expedient to form a Union Society, composed of the Sunday and Adult School associations in the city and suburbs, on such principles as shall not affect the independence of individual societies." And the organization was perfected at a meeting held on the 27th of the same month. The principles and purposes of the society, as set forth in their first report, commend it to a place in the affections of the warm-hearted Christian worker of the present day. In the second annual report of this society (1818) we find the following interesting paragraph, to wit: "The Rev. Robert May is dead. That zealous minister of Christ and faithful friend of Sunday School Children, who had the honor of introducing the present (unpaid) system of Sunday Schools into the city of Philadelphia, and even into the United States, has finished his labors, and gone to his reward." (Rev. May was a missionary to India from London).

This society prosecuted its work with commendable energy and gratifying results during seven years, their membership extending into many states. Their reports show the following statistics :

	Schools.	Teachers.	Scholars.	Total.
1818	43 ..	556 ..	5,973 ..	6,529
1819	129 ..	1,431 ..	12,306 ..	13,737
1820	227 ..	2,653 ..	19,481 ..	22,134
1821	313 ..	3,724 ..	24,218 ..	27,942
1822	402 ..	4,197 ..	31,297 ..	35,494
1823	513 ..	5,013 ..	37,993 ..	43,006
1824	723 ..	7,300 ..	49,629 ..	56,929

Other societies had been organized, and their multiplication suggested the idea of a national union ; when, at the seventh annual meeting of the said Philadelphia Sunday and Adult School Union, the largest of the societies, held May 25, 1824, members of other societies being present, the following was presented : “ *Whereas*, The great and progressing increase of Sabbath Schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly for union and organized action ; and the prosperity of this institution clearly shows the efficiency of such union ; and *Whereas*, the Constitution of the American Sunday School Union has been approved by the Sunday and Adult School Union, of Philadelphia, and other unions ; therefore, *Resolved*, That the Constitution of the American Sunday School Union be adopted ; ” and it carried. Whereupon, on motion, the funds, books and property of the Sunday and Adult School Union were transferred to the American Sunday School Union, officers and managers elected, and *the organization was complete*.

Its Work.—The business of the union is conducted by a board of 36 laymen, a majority of whom reside in Philadelphia and vicinity. Ministers are employed as authors, secretaries, editors and missionaries. The Union employs missionaries *in every state and territory*, and these are required to make monthly reports, giving full and special particulars of all work, including maps showing the location of every Sunday School organized by them respectively. During the past 64

years, the union has organized an average of 1,280 new Sunday Schools a year ; into which over 4,000,000 children and adults have been gathered. It seeks to plant a Sunday School in every neglected place, and to maintain it until it becomes self-sustaining, or ripens into a church to be attached to whatever denomination predominates in that neighborhood.

It was one of the purposes of the retiring societies and the new in their organization, to provide

A JUVENILE RELIGIOUS LITERATURE ;

for, be it known, that up to the time of these unions, the Christian world was almost destitute of children's books. It is said that at that time not more than fifteen books for the young were known, including "Pilgrim's Progress," the "New England Primer," "Glass Slippers," (Cinderella), "Blue Beard," and "Who Killed Cock Robin." The reports of the present society—the American Sunday School Union—show that during 64 years it has increased the number of its publications to thousands, and distributed over \$8,000,000 of religious literature, besides hundreds of thousands of copies of the Scriptures. Every one of its publications must undergo the examination, and have the approval, of a committee of twelve competent members of the board, selected from six leading evangelical denominations. It prepared the way for the present

INTERNATIONAL LESSON SYSTEM.

Of the aforementioned societies, and the spirit awakened by them, came the present International

Sunday School Convention, and the “uniform” or International Sunday School lessons. Of the latter, the American Sunday School Union has ever been a sincere friend and earnest supporter. The Uniform-lesson idea of the present originated in New York in 1824, and was put upon trial in 1825. In 1826 a committee in New York selected a series of lessons which were sent to the American Sunday School Union, and were printed and published by the Society. The system was pursued with increasing success during several years immediately following. The plan comprised a five years’ course of Bible study, alternating in the Old and New Testaments. The selections gave 48 lessons annually, and provided for quarterly reviews. The system gained in popularity, and “lesson helps” multiplied, one publication giving helps in three grades, which reached a circulation of nearly 100,000 copies and extended to many of the states. A weekly teachers’ journal was published by the American Sunday School Union. These lessons were reprinted in England and introduced into their Sunday Schools.

These several movements led to the calling of the *first national Sunday School Convention*, held in New York in 1832; and the second, which was held in Philadelphia in 1833, declared its approval of the uniform lesson system, and its future was promising; but denominational conflict raged, and the system was doomed to suppression.

The third National Sunday School Convention was held in Philadelphia in 1850, and the fourth in New-

ark, N. J., in 1869. About 1863 the dormant Uniform Lesson System budded again, and grew steadily and extended its influence until, in 1872, the fifth National Sunday School Convention—in session at Indianapolis—adopted the waif, and it has become greater than its sponsor. In 1875 the National Sunday School Convention, then in session at Baltimore, merged into the International. The American Sunday School Union publishes uniform lesson commentaries, a variety of lesson helps, and illustrated Sunday School papers. It keeps abreast of the times and meets all demands.

On January 11, 1887, Mr. D. L. Moody wrote concerning the American Sunday School Union as follows :

“To my Friends:—Upon recent examination of the American Sunday School Union in the Northwest, I am more than ever convinced that there is no work that brings quicker and larger results from the same expenditure than this. I therefore recommend and urge all my friends to give it their liberal and hearty moral and financial support ; for it is doing more for the neglected children of our land than any other agency in existence, and with great success.”

While “centennials” are so fashionable in Philadelphia, would it not be well for the Sunday School friends in that city to honor the organization of the “Society for the Institution and Support of First-day or Sabbath Schools in the City of Philadelphia” with a day of rejoicing, either upon the 19th day of December, 1890, or the 11th of January, 1891? since that

Society, from our far off stand-point, seems to have been the moving star of the American Sunday School Union (and kindred societies) and its name the keynote of all its good works."

Its Present Work, and Some of the Known Results.

According to the statistical report of the Sunday Schools in the United States, rendered at the late International Convention held in Chicago in June, 1887, there has been an increase in the scholar membership of all the Sunday Schools in the U. S., since 1884, of 365,645. It is interesting to know by what agencies this increase has been secured, for it shows that a great missionary work has been done to bring an army of 365,000 souls into active membership with our Sunday Schools. No more important work can be conceived of, for it has to do with the destiny of our entire country.

The three last annual reports of the American Sunday School Union, the old undenominational society "that cares for the children," who are provided for by no one else, show that, since 1884, it has brought 185,034 children into 4,947 new Sunday Schools, a number equal to 5,000 more than one-half of all the increase reported as having been secured by this and all other agencies during these three years. But the American Sunday School Union did more than this. It aided 4,825 other schools, which have 46,774 teachers and 515,714 scholars ; so that in these three years it reached 9,872 communities and Sunday Schools, and 700,748 children and youth, and then

revisited and re-aided these schools 9,245 times, besides making 92,584 visits to families, supplying 45,019 destitute persons with the Scriptures, and holding 27,247 religious meetings. That there is great need for more of just such work in our country is evident from the fact that, according to the International Secretary's report, there are but 8,034,478 scholars in all the Sunday Schools in the United States that report to this convention, which the chairman of the Executive Committee said was five per cent. too small. If five per cent. were added, we have 8,436,201 scholars in all our Sunday Schools. But the statement was made that 20 per cent. should be deducted for those over twenty-one and under six years of age, and those who attend more than one school and are counted twice; which deducted would leave 6,748,961 children and youth of school age in all our Sunday Schools, while there are at least 9,000,000 more children of that age in our country, and very likely most of them attend no Sunday School.

Testimony of a Contributor.

TO REV. E. P. GOODWIN, D.D.,

Pastor First Congregational Church, Chicago.

Please allow me to tell you about the Sunday school work, because I am so glad that I was led into it.

About 20 years ago Mr. L. M. Marsh, of the American Sunday School Union, called on me for aid for the work in the West. I gave him a trifle, and he continued to call every year, in February. After four

or five years I became so interested in the cause that I concluded I would support a missionary, and have him report to me every month. The Union found a man from Vermont in the person of I. P. Gage and sent him forward. After about five years, I sent a man to help Mr. Gage. You will remember the Apostles were sent by twos. This man staid a year, then the Union put Mr. Hillis in his place, and he staid about two years (he is now pastor of the First Presbyterian Church, of Peoria) and then Mr. Stevenson took his place ; so now it is twenty-four years in all,—Mr. Gage 14 years, Mr. Scott, 1 ; Mr. Hillis, 2 ; and Mr. Stevenson, 7. This Summer I summed up from their reports the work done. They report 437 Sunday Schools organized, with over 35,000 members. From these schools have grown 194 churches, and 95 of them have houses of worship. There are over 6,000 members in these churches, and over 3,000 are converts from the schools.

Now, I do not know where a little money could have been placed to have done more than this has done, in Nebraska and Iowa, but mostly in Nebraska. I cannot tell how thankful I am that I was led to help in this work. My part in it is not worthy of mention. If you could only read some of the letters Mr. Gage wrote me 14 years ago, you could judge of the sufferings and privations that these men have to endure. He wrote me a few days ago of meeting a Christian worker who, about the time Mr. G. began to work, was with him on a trip, being only a boy twelve years old. They got lost. The night was rainy and

cold ; so they ran in a circle all night to keep from freezing. This man dates his conversion from that night.

HIRAM CAMP.

New Haven, Ct., Nov. 22, 1887.

From a Railroad Official.

The American Sunday School Union is doing a work which no other association can successfully begin to approach. It goes in the "high-ways and hedges" and gathers in the children of all denominations,—for it is non-sectarian,—to teach them the Bible and the need of a Saviour, in all parts of this great land. Its efficient and consecrated missionaries establish Sunday Schools where no church organizations can as yet be maintained, and are the means of bringing into the Church of Christ on earth thousands who otherwise would have been deprived of all religious privileges, of all knowledge of even the Bible itself, and, it may be, even of the knowledge of a God "Who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." Every dollar given for its support cannot fail to bring a blessing to the donor, and a help to the Union in its grand and glorious work for the Master.

J. C. BROEKSMIT,

B., C. R. & N. Ry.

From the Laymen.

The settlement of this particular part of North Dakota may be said to have begun in 1882. Previous to that time, the only settlers were a few ranchmen

along the Missouri River. During the summer of '82 almost all of the Government land around here was taken up. All the families who came into this neighborhood were English speaking. Some came from the "Old Country." Many came from the Eastern States; but most had come from "the West" to this still further and newer West. Those who had come from the East had been accustomed to Sunday School and Church privileges, and feeling the want of them here, wondered how long it would be before they could enjoy those old home advantages on this new prairie. Some from the newer states adjoining Dakota did not feel this want; and for them, as well as for others, it was well that, in June of 1884, Mr. G. P. Williams, of the American Sunday School Union, visited the settlement. The immediate result of this house-to-house visitation was, that on Sunday, June 8, over 70 people gathered at the house of Mr. C. Robinson. With varied histories, and for many different causes, had these families left their homes elsewhere; but all had come here with one aim in common,—the getting of land from which they hoped to earn their daily bread. And now, for the first time on this new scene of their labors, they gathered together in public meeting to worship the Father of all, and to make plans and promises to meet regularly to study the book that speaks of Him. That day the Fairview Union Sunday School was organized, and arrangements made to meet each Sunday afternoon at a new school house near the center of the settlement. That to a great extent the plans were carried out and

promises kept, was evidenced by the fact that until Christmas Sunday School was held regularly, with always at least a fair attendance. Then it had to be closed until Spring, as it was impossible, in this land of the blizzard, to continue to attend with safety, not to speak of comfort. The following spring it was again started by Mr. Williams, to whose untiring care and interest was in a very great measure due the success and harmony which attended our school, which favorable conditions continuing were the means of attracting the attention of the Rev. O. Sloan, who (a church having already been organized in the early part of 1884) became our pastor in the summer of '85, and started to get a church built. Before winter set in, the building was so far completed that we were able to hold services in it, and the Sunday School meetings were changed to the church building. Soon afterward the care of the Sunday School passed from the American Sunday School Union to the Presbyterian Church.

Thus, in a very short time, the meeting of that Sabbath morning in June resulted in a church being organized, a minister taking charge and a church building being erected; so that, in this part of the county, the Am. S. S. Union has surely reason to be gratified by the work its missionary has done, as we, the people, are thankful for the help given us by this, *one of America's noblest institutions.*

ALEXANDER CAMPBELL,

Elder of Church organized.

Dated, Glencoe, D. T., Nov. 25, 1887.

From a Farmer.

From the observation and experience of Sunday School workers in this county, there is no agency which causes so strong and deep-seated interest in the Sunday School work among the masses, as the continuous labors of a devoted missionary of the American Sunday School Union, in establishing schools, visiting families, distributing Bibles, Testaments, lesson helps and good literature, and, by so doing, causing people to see the need of help to overcome the evil of this world, and accept Christ as the only sure help in time of need; also, to maintain permanency of organization both in individual schools and township and county associations.

In 1882, when the first missionary came into Harrison County, there were only 37 schools, and some of these only summer schools. In 1887 there were 85 schools, nearly all *evergreen*.

Truly, any Society that aims to reach those that no denomination does reach, and works in the destitute places, should be sustained; especially when for each dollar expended a child is placed under religious instruction each year. It shows what a grand work this society has done and is doing to solve the question, "*How to reach the masses with the Word of Life.*"

In this county there are many places where five years ago there was no Sabbath or religious teaching of any kind, where now there are Sabbath Schools, and in at least four of these places are church organizations. There is truly no surer way to save a

nation than to have a good live Sunday School in every hamlet.

C. N. CADWELL.

Logan, Harrison Co., Iowa.

Missouri Valley, Ia., Sept. 15, 1887.

TO THE AMERICAN SUNDAY SCHOOL UNION :

Brother R. A. Shaw, your missionary, came to our place in the spring of 1885, in the month of May. He found us in a deplorable condition, without any Sabbath School or any place of worship of any name or order. He organized a Sunday School for us, and through the fruits of his labors in that Sunday School, we have established quite a large society of the M. E. Church, and we look forward to the day when the work that Bro. Shaw has begun among us will be completed.

MRS. ZRINA WOLCOTT.

Testimony from Kansas.

Osborne, Kansas, Nov. 21, 1887.

TO THE FRIENDS OF THE SUNDAY SCHOOL .

I take great pleasure in bearing testimony to the good work of the American Sunday School Union in this, the 15th Sunday School District of Kansas, composed of the counties of Mitchell, Jewell, Smith and Osborne. For nearly two years we have had in this field the services of Prof. Frank Kizer, an earnest faithful and successful missionary of the American Sunday School Union. Our district is organized under what is known as the volunteer plan—that is, we have undertaken the support of our missionary on the field.

This work was begun under the superintendency of Dr. C. Humble, and has been carried forward and the organization of our district completed by the indefatigable labors of Mr. W. L. DeGroff, the present Superintendant of the American Sunday School Union for the Rocky Mountain District. The plan adopted is meeting with good success. All the counties in our district are laboring together in harmony in the work. Many schools have been organized where Sabbath Schools were before unknown. Others that were ready to die have been revived, and a new impetus given to the work. Teachers and friends of the Sabbath School have been fired with a new enthusiasm in the work, and we hope for still greater results from this quickened zeal. There is still a great work to be done, but we trust the day is not far distant when a Sunday School will be placed within the reach of every child on our field. We are very grateful for what has been accomplished by our Heavenly Father through the agency of the American Sunday School Union in our district.

J. K. MITCHELL,

President 15th District.

The Testimony of Pastors.

Tabor, Iowa, Dec. 21, 1887.

I cheerfully give my hearty testimony to the exceeding value of the work of the American Sunday School Union in our county. In three years the percentage of Sunday School attendance has about doubled in our county, and I attribute the change *almost entirely* to the efforts of the county Sunday

School missionary of this society. He has a larger parish and, I believe, is doing a more fruitful work than any pastor in the county. No *Christian money is better* spent than that which goes to his support.

Cordially yours,

J. W. COWAN,

Pastor Congregational Church.

TO WHOM IT MAY CONCERN: From quite an intimate acquaintance with the work of the American Sunday School Union, by the agency of county missionaries in the counties of Harrison and Decatur, I can, and do most cordially, believe in it and commend the plan to the counties where as yet no organized plan of teaching the "unschooled masses" obtains. The Asst. Superintendent, Bro. Stevenson, has my fullest confidence as an earnest and wise Christian worker.

REV. C. L. NYE, M. E. Church.

Adel, Iowa, Dec. 31, 1887.

At some time previous to August, 1884, Mr. G. P. Williams, missionary for the American Sunday School Union, organized a Sunday School in Glen Ullin, a town but recently settled in Dakota, sixty miles west of the Missouri, on the N. Pacific Railroad. At a meeting of the Sunday School, held Aug. 10, 1884, a movement for the organization of a Congregational Church was initiated. August 31, 1884, the organization of the church was effected. May 3, 1885, a Building Committee was appointed, and steps

taken to raise a building fund. August 1, 1885, a pastor was ordained to minister to this church.

Feb., 1886, notice was received that the A. C. U. had voted \$300 to assist in building a church. On the first Sabbath in June 1886, the newly plastered church was used for worship. It had been previously used in an unfinished condition. At this date (Oct. 1887), the membership numbers 29, and the church has a resident pastor.

The Sunday School is the forerunner of the Church. Especially is this true in the new West, where settlers are few and have little means, and belong to several different denominations, or to none at all. The Sunday School missionaries are doing a necessary and very important work. C. A. MACK, Pastor.

Glen Ullin, July 29, 1885.

MR. G. P. WILLIAMS :

Dear Sir,—The church which grew out of your Sunday School here is to have its house of worship dedicated and its minister ordained on next Sunday. Can you not be present at the examination on Saturday, August 1, and also at the Sunday services? You will be gladly welcomed if you can come.

Yours respectfully,

ANNA J. PENFIELD.

Another Church.

REV. G. P. WILLIAMS :

My dear Bro.,—The Williamsport Sabbath School was organized under your appointment in the spring of 1884, and has flourished with increasing interest

ever since. It has become one of the indispensables of our community. One religious organization has been effected since, and instead of contributing to the popular theory that western society degenerates, ours is progressive, refined, intelligent and religious.

I cannot too highly recommend Sabbath School effort in the new Northwest or anywhere. Its beneficent effects are felt upon society; and every one like yourself devoting time and study to this work are public benefactors, and worthy the unstinted encouragement that Eastern good-will and funds can bestow, to the end that here the moral and spiritual element may develop in proportion to the material growth of the country. Symmetrical growth is the nation's safeguard; and, above all, the religious element must not be dwarfed, nor be allowed to lag behind other and lesser interests.

Respectfully, REV. J. H. WORST,
Pastor of the Church organized.

Williamsport, D. T., Nov. 10, 1887.

REV. J. K. ALEXANDER says: The churches at Lafayette and Keola, Iowa, have been visited with a wonderful manifestation of God's power to save souls, and a general awakening of the church. The pastor, assisted by Rev. H. A. Hunter, of the American Sunday School Union, began a series of meetings on the evening of the 24th of November, 1887, continuing up to the 19th inst., with a constantly deepening interest, both as to the attendance and awakened concern on the great question of salvation in Christ. On

Sunday, the 18th inst., twenty-nine persons were received into the communion of the church, more than half of them being heads of families. Nine of them received the sacrament of baptism. More are yet to come. Rev. H. A. Hunter, who assisted the pastor is the American Sunday School Union missionary in this county. He has, in one year and a half of work brought over 1,500 children into the Sabbath School of the county, and in evangelical meetings he has been instrumental in the conversion of between four and five hundred souls. In his preaching he emphasizes the power of God's grace to redeem the lost. He faithfully expounds the word, and holds up a personal Saviour.

[Mr. Alexander is the pastor of these churches, and the county spoken of is Keokuk county, Iowa.]

Jeremiah Kimball, who has labored in central Dakota as a missionary of the American Sunday School Union for several years, reports 144 new Sunday Schools formed, and 67 churches as having grown out of his schools.

G. P. Williams, who labors from Bismarck, Dakota, as a center, has established 67 Sunday Schools, and 13 churches have developed from some of these schools, and now have a membership of 250. \$10,000 has been expended by some of these churches in the erection of church buildings. Five of the churches have resident pastors. Thirty-eight of the remaining Sunday Schools have occasional preaching.

By special invitation he has been present at the organization of six of these churches, and previous engagements prevented his accepting invitations to other

The fact that the American Sunday School Union was the first to start the work at points where churches are now holding regular services is entered upon the session books, and will go down as a part of the church history.

The American Sunday School Union is doing good work in the needy localities of our state, organizing Sunday Schools and supplying the poor with Bibles, Testaments, libraries, papers and elementary books, so that all may be able to read God's word.

We, therefore, cordially approve and heartily endorse the work of the American Sunday School Union, and commend Bro. Chas. Kelsey, their missionary for Adams and adjoining counties, as worthy confidence and liberality of all our citizens :

HON. J. B. HEARTWELL, Chairman Ex. Com. State S. Association,

PROF. W. E. ANDREWS, President Adams County S. Association.

REV. W. R. JONES, Presiding Elder M. E. Church, Hastings district.

REV. LEROY F. BRITT, D.D., Pastor M. E. Church, Hastings.

REV. C. H. HOLDEN, Pastor Baptist Church, Hastings.

REV. WILLIAM WALTERS, Pastor Congregational Church Hastings.

REV. W. F. RINGLAND, President, Hastings College.

L. B. PALMER, President Neb. State Y. M. C. A., Hastings.

MISS M. I. DINSMORE, Pres. Neb. State Y. W. C. A., Hastings.

REV. GEO. T. CRISSMAN, Pastor Presbyterian Church, Hastings.

MRS. C. L. JONES, Cor. Sec., Neb. W. C. T. U., Hastings.

J. T. OGDEN, General Secretary, Hastings Y. M. C. A.

REV. H. P. FITCH, Late Pastor Baptist Church, Hastings.

J. H. RODGERS, Supt. Baptist Sunday School, Hastings.

D. W. PALMER, Supt. M.E. Sunday School, Hastings.

GEO. F. WORK, Supt. Congregational S. S. Hastings.

Conclusion.

This testimony and these facts could be extended almost without limit. Wherever a faithful missionary of this society goes, be it in the older states or in the new West, he finds more destitute children than he can possibly reach; and in every case, without a known exception, conversions follow the opening of God's word in the homes of the people. The statements so industriously circulated of late, that no permanent results come from Union Sunday School work, are disproved by the facts. Nor is the other statement any less untrue, viz., that when a Union School awakens an interest and the people come to consider what denomination they shall affiliate with, dissension arises, and the work is ruined or dissipated, and great harm results. After nearly twenty years' active labor in the American Sunday School Union, the writer is able to say he never heard of such a case. When the people are left to decide these questions, they do it harmoniously.

The fact that 100 churches were reported as having developed from the schools planted by this society in the Northwest District last year alone,

shows that permanent results are secured. This has been true of this work for 64 years, and as true as it is to-day. If the study of the Bible by the young who have no church to attend does not prepare them for the church when it does come, then we know not what will prepare them, for the Bible is the text-book of every Sunday School that lays any claim to being Christian. If four times as much Sunday School missionary work were to be done by all the agencies in the field as is now done, we should not keep up with the increase in our population. It is manifest to every candid and honest mind that in the new and sparse settlements the best religious agency and the cheapest is the Union Sunday School.

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Mrs. J. J. Nelson

10/15/35



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Doubtless many in their hearts to di bequest, to be used their reward. From s pages have it r property by. are called to thought about this work for the neglected children. Many millions of dollars are left annually to endow Colleges and Seminaries, but all agree that one of the most important questions now before the American people is, how to reach successfully the unreached masses, so as to place them permanently under the influence of the Gospel. The plan that Christ instituted has never been improved upon, and cannot be, viz.: sending living missionaries to the people with the Gospel message. This plan always succeeds now, when rightly carried out, and it always has succeeded and always will, because He who knows what agencies are best suited to accomplish His work, instituted it.

Here, then, is one of the best opportunities in all the range of Christian effort to have money that may be left by bequest accomplish the most possible for the building up of Christ's cause in the waste places. 1st—Because there is great need for it. Nine million unevangelized youth in the United States is the field. 2d—Because the methods of The American Sunday School Union are pre-eminently practical and successful. 3d—Because it *actually* reaches the neglected and places them under Bible instruction, and is one of the most economical agencies now in the field. 4th—Because the children are willing and glad to come when invited, and they are within our reach, and are to have a part in the destiny of affairs in our government and nation, and now is the time to reach them.

Fifteen thousand dollars, well invested, at six per cent., would provide the salary and equipment of a missionary of this Society perpetually. The letter of Mr. Hiram Camp, on another page, shows what one man can do in this work. Inasmuch as the methods of this Society are those instituted by the Lord when on earth, and the message the missionaries bear is His own, and the field is great and is at our own doors, this appeal is presented for your consideration and action.

The legal form of bequest is: "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, dollars."

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American Sunday
School union

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Eva J. Nelson
McCormick # 23

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OFFICE

HON. WM. STRONG, -

RICHARD ASHHURST,

REV. E. W. RICE, D.D., -

REV. J. M. CROWELL, D.D.,

1122 CHESTNUT STREET, PH

F. G. ENSIGN, SUPT. NORTH-W

E. B. STEVENSON, - ASSISTANT

Send contributions and add
the North-Western District,
Michigan, Wisconsin, Illinois,
braska, Dakota and Montana,

F. G. E

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Several business men and
authorized us to send men to
field, at their expense. More
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PRE

- TREASURER.

- EDITOR.

D.D., - SECRETARY.

REET, PHILADELPHIA, PA.

ORTH-WESTERN DISTRICT, CHICAGO.

SSISTANT SUPT., CEDAR RAPIDS, IA.

and address correspondence for
strict, which includes North
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braska, Montana, to

J. G. ENSIGN, Supt.,

154 MADISON STREET,

Room 78,

CHICAGO, ILL.

men and business houses have
men to represent them in this
More missionaries are much
needed. The demand for this
work was never so urgent as
secured so large.